

0:00:05 Okay, so we were speaking about the six schools of philosophy and the purpose of  
0:00:10 discussing this is that we're teaching Advaita Vedanta and you have to understand what is the  
0:00:15 connection, what's the relationship between Advaita Vedanta and why does it even exist.  
0:00:21 And the way to explain this is by understanding it comes from the six schools  
0:00:26 of philosophy and they all say that reality is like this and you say this is amazing  
0:00:32 because there are Rishis who are supporting the vision, like there are Rishis who are  
0:00:38 supporting the vision that Purva Mimamsa is about doing rituals and doing good  
0:00:43 things in this world which is necessary of course and rituals do have a huge benefit  
0:00:48 in your life which we will speak about why they have a huge benefit in your life.  
0:00:53 But then when it goes, when it says that the whole point is to go to heaven then  
0:01:01 the question is okay but where is heaven?  
0:01:03 How do I prove heaven?  
0:01:05 Can I even prove it?  
0:01:06 Can I disprove it?  
0:01:08 I can't do either.  
0:01:09 So the risks or the stakes are too high because we're talking about your life here.  
0:01:15 So if I kind of put my understanding that there's this place called heaven and here  
0:01:21 I am right who just wants to understand the nature of reality then the stakes  
0:01:26 become a little bit too high because I don't really know if there is heaven and  
0:01:31 also for example Vedanta will say you know heaven you will go to eternal heaven.  
0:01:38 Now logically can eternity begin?  
0:01:43 Like eternal heaven it's going to begin now.  
0:01:47 You say well you know it doesn't matter heaven was there all along  
0:01:51 you're going to eternal heaven.  
0:01:53 This is what called an objection.  
0:01:55 So they will now object Vedanta.  
0:01:57 Vedanta says you can't go to eternal heaven because heaven you cannot start  
0:02:02 eternity and I say no no no You don't understand because you're going to eternity.  
0:02:08 The eternity was already there.  
0:02:10 Now what does the Vedanta have to do?  
0:02:12 They have to provide a counter objection.  
0:02:16 So how do you think you would counter this?  
0:02:17 Suppose I'm from Purva Mimamsa and I say heaven does exist and it's eternal  
0:02:24 and you're going to eternal heaven.  
0:02:28 What would you say to this?  
0:02:30 And they say to you?  
0:02:35 So Shaan is now talking about since Purva Mimamsa is speaking of rituals and actions  
0:02:42 every ritual or action how long does it last?  
0:02:45 Suppose 10 minutes.  
0:02:49 And an action that lasts 10 minutes is that an action that lasts 20 minutes?  
0:02:56 No.  
0:02:57 And an action that lasts 20 minutes is that equal to an action that lasts 21 minutes?  
0:03:04 No.  
0:03:05 So this means no matter what actions you do they by nature will be time bound  
0:03:11 and a time bound action can only give you a corresponding time bound result.  
0:03:20 Therefore for the one who has done rituals for how long have they done rituals for?  
0:03:25 20 years?  
0:03:26 30 years?  
0:03:28 Why not 31?  
0:03:29 Because I didn't live that long.  
0:03:31 That's fine you will go to heaven 30 years worth of reward.  
0:03:36 If you did 35 years worth of rituals you would have gotten 35 years worth of reward.  
0:03:43 This is how the nature of action is to be understood as that which is limited.  
0:03:49 A limited action can only give you a limited result.  
0:03:54 This is just logic.  
0:03:56 If I meditate for 15 minutes then I will attain a certain  
0:04:01 state, a certain state of mind.  
0:04:06 If I meditate for 30 minutes you will also attain a certain state of mind  
0:04:12 but it's going to be different than the one of 15 minutes worth of action.  
0:04:19 And then if you meditate for five hours it's going to be very different than  
0:04:23 both the 15 minutes and the 30 minutes.  
0:04:27 Therefore no matter what action you do it's always going to provide you a limited result.  
0:04:34 This is just logic if you think about it.  
0:04:36 Okay now someone asked an interesting question about Nirvikalpa Samadhi.  
0:04:41 Nirvikalpa Samadhi as I said it's a state that the person attains.

0:04:49 It's a state.  
0:04:49 When I say the word state I specifically mean it's a time bound experience.  
0:04:55 So when you drive a car you have a time bound experience of driving a car for suppose  
0:05:00 one hour or flying a plane for five hours.  
0:05:03 Now in Nirvikalpa Samadhi what you do there is you go into a state where  
0:05:10 the person, the meditator disappears.  
0:05:13 There's no more meditator.  
0:05:14 There's no more person who tried to go to Nirvikalpa Samadhi.  
0:05:20 That wanter disappears.  
0:05:22 That desire of the experience disappears.  
0:05:25 In other words the desirer for Nirvikalpa Samadhi was there before the Nirvikalpa  
0:05:32 Samadhi and was needed to be there and the desirer had to go through a certain process  
0:05:38 in their mind to attain Nirvikalpa Samadhi.  
0:05:42 And what is Nirvikalpa Samadhi?  
0:05:44 Getting rid of the desirer and when the desirer is gone all that remains is I am.  
0:05:52 Now look at this.  
0:05:54 Who goes to Nirvikalpa Samadhi?  
0:05:59 Just speak directly.  
0:06:01 Who goes to Nirvikalpa Samadhi?  
0:06:03 I do.  
0:06:04 Right?  
0:06:05 I do.  
0:06:05 Like personal.  
0:06:06 First person singular.  
0:06:08 I do.  
0:06:09 So I go to Nirvikalpa Samadhi.  
0:06:12 What happens there?  
0:06:15 What disappears in Nirvikalpa?  
0:06:20 The person.  
0:06:21 What is the person referring to?  
0:06:22 The desirer, the wanter.  
0:06:23 So wanter is no more.  
0:06:26 What else?  
0:06:27 The body disappears.  
0:06:28 Body disappears from the standpoint of that experience, not physically.  
0:06:33 What else disappears?  
0:06:35 Concerns, worries, what else?  
0:06:37 The whole mind.  
0:06:38 The whole mind is gone.  
0:06:41 But who entered Nirvikalpa Samadhi?  
0:06:45 I did.  
0:06:46 And what is no longer in Nirvikalpa Samadhi?  
0:06:50 The wanter, the body, the mind.  
0:06:53 But what is still there?  
0:06:56 The same I who was here now.  
0:07:00 So what does this mean?  
0:07:01 One thing didn't disappear.  
0:07:03 What disappeared?  
0:07:06 That which is not I.  
0:07:08 Otherwise if you disappeared, why would you go to Nirvikalpa Samadhi?  
0:07:12 That would be death of you.  
0:07:15 Therefore who would even try to go to Nirvikalpa Samadhi if that  
0:07:19 means the end of my existence and nobody wants to end their existence.  
0:07:24 So just the fact that the person is motivated to enter a state where there is no person  
0:07:30 implies I already understand I will be there.  
0:07:34 The same I that's here is going to be in Nirvikalpa Samadhi.  
0:07:38 But what is not going to be in Nirvikalpa Samadhi?  
0:07:41 That which is not I.  
0:07:44 That which is, you know, my concerns, my worries, my life, who I am, who  
0:07:49 I'm not, all of these doubts are gone.  
0:07:51 So this means the person, the yogi, intrinsically understands there  
0:07:56 will be something still there.  
0:08:00 The only thing with Nirvikalpa is that you have to keep on attaining it over and over  
0:08:05 and over again but you always come back.  
0:08:08 In other words, who comes back?

0:08:10 Still the ignorant person who wants to attain it one more time.  
0:08:14 So what Vedanta says is you don't have to go through these states  
0:08:18 that last 15 or 20 minutes.  
0:08:20 You need to understand that you are already that I that you're seeking right now.  
0:08:26 And how is it going to do that?  
0:08:28 Well, that's where we stopped the last session.  
0:08:30 What specifically does Vedanta speak of?  
0:08:33 It speaks of two realities or two big ideas that need to be ascertained.  
0:08:39 The first one is the conscious subject.  
0:08:46 Okay?  
0:08:46 The conscious subject.  
0:08:47 So the conscious subject means the one that is conscious.  
0:08:51 Okay?  
0:08:51 And you say, "Who's conscious?"  
0:08:53 Who's conscious?"  
0:08:55 You're forced to say, "I am."  
0:08:57 You're just forced to say, "I am" because it's just evident.  
0:09:00 So the conscious subject can never be the object because if the conscious  
0:09:05 subject were to be an object, then the question is who's observing?  
0:09:10 Who's observing that object?  
0:09:12 Right?  
0:09:12 And the answer is always going to be "I am."  
0:09:15 So the subject can never be an object.  
0:09:18 And the object is always seen in the presence of the subject.  
0:09:25 Okay?  
0:09:25 Is this clear?  
0:09:26 So the first understanding in Vedanta is the difference between the subject and the object.  
0:09:33 The subject is the conscious "I," the one in whose presence this experience  
0:09:38 is now happening, and the object is the experience that's happening.  
0:09:45 Okay?  
0:09:46 The second topic that Vedanta talks about is what we call the  
0:09:54 cause of universe.  
0:09:57 Universe.  
0:09:58 The cause of the universe.  
0:10:00 Now what does the word "universe" comprise?  
0:10:04 The word "universe."  
0:10:05 In Sanskrit we call it "jagat."  
0:10:09 Time, space, and objects.  
0:10:13 So when we say the cause of the universe, can that be objectified?  
0:10:18 Considering the cause of the universe is the truth of time, space, and objects.  
0:10:23 So let me just rephrase this again.  
0:10:26 What can you objectify?  
0:10:28 What is known to you?  
0:10:30 What kind of things are known to you?  
0:10:34 Things that are within time and space.  
0:10:38 So this means as long as there's time, right, I can objectify it.  
0:10:42 How long is this pen lasting now?  
0:10:46 Gone.  
0:10:47 Okay?  
0:10:47 So what?  
0:10:48 Five seconds?  
0:10:50 You objectify that.  
0:10:52 Can you objectify the cause of the universe?  
0:10:56 That which is the truth of time and space?  
0:11:00 No.  
0:11:00 Why not?  
0:11:02 Because to objectify you have to be within time and space.  
0:11:06 But we're talking about the cause of the universe which is outside of time and space.  
0:11:13 So there's two things that you cannot objectify.  
0:11:15 The subject and the cause of the universe which we call in Sanskrit Ishvara.  
0:11:23 Because to objectify Ishvara,  
0:11:26 what are you talking about?  
0:11:27 Ishvara is that which is in the past and in the future and in the present.  
0:11:33 The only thing that you and I can objectify are objects.  
0:11:36 The wall, the air, a person speaking, this table, the glass.

0:11:42 To say that I'm objectifying Ishvara is wrong.  
0:11:45 Because Ishvara is all of those things that have happened millions and billions of years  
0:11:50 ago and that are yet to happen tomorrow.  
0:11:52 Can you objectify tomorrow?  
0:11:56 You can only objectify an idea of tomorrow but you cannot objectify the whole of tomorrow.  
0:12:01 Not only here but all in this entire universe tomorrow.  
0:12:06 You can only objectify "yeah yeah I can objectify tomorrow" but that's just your idea.  
0:12:09 It's not actually tomorrow.  
0:12:11 So this means you cannot objectify Ishvara because Ishvara is also all of the things  
0:12:17 that are yet to happen but haven't happened.  
0:12:20 And all of those things that did happen and they are gone.  
0:12:25 They're back into what we call potential.  
0:12:27 They're back into potential.  
0:12:29 They happened.  
0:12:29 They're no more.  
0:12:31 Two things we cannot objectify.  
0:12:33 Now the question is even after you come to Vedanta you still can't  
0:12:40 objectify the conscious subject, you, when I say the conscious subject, I.  
0:12:47 And you cannot objectify Ishvara.  
0:12:49 If you cannot objectify them then how are we going to know them?  
0:12:54 Because that's why we're here.  
0:12:56 We're here to discover what is the cause of the universe and we're here  
0:13:00 to discover what is the nature of I.  
0:13:02 Well it turns out you can.  
0:13:05 How so?  
0:13:06 You need a methodology.  
0:13:08 What is a methodology?  
0:13:11 It is that which reveals something that is true right now.  
0:13:16 So we are not producing Atma.  
0:13:20 Atma means I am.  
0:13:22 We're not producing Atma.  
0:13:23 We are revealing that which is already here but is just denied to me  
0:13:30 because of my own focus on objects.  
0:13:33 Constant focus on objects.  
0:13:35 On what need to do tomorrow.  
0:13:37 What you know I'm gonna do after this course.  
0:13:40 All of these all life objects.  
0:13:42 So methodology brings out that which is true here and now.  
0:13:47 It's not like Ishvara is somewhere away.  
0:13:51 Ishvara is right here and I have to understand it how is that so.  
0:13:55 So look at this.  
0:13:57 I'm gonna do an experiment with you.  
0:13:58 I'm gonna show you something.  
0:14:00 Please wait.  
0:14:02 Okay can you see this?  
0:14:05 Okay how long did you have to wait to see that?  
0:14:09 Yeah too long right?  
0:14:10 Okay I'm gonna now.  
0:14:12 Okay now remember the color of your front door of the house.  
0:14:21 What is the color of your front door of the house of your house?  
0:14:27 Okay how long did that take?  
0:14:31 Yeah it took a while.  
0:14:32 You see what happened?  
0:14:33 Your mind had to work to access that information.  
0:14:37 Okay one more.  
0:14:38 Okay calculate this.  
0:14:39  $2 + 2 + 1 + 3 + 5$   
0:14:51  $+ 10$ .  
0:14:53 The answer is?  
0:14:56 So in other words you still had to access your mind to process the information.  
0:15:02 You had to wait for me to hear  $2 + 3$   
0:15:08  $+ 2 =$  and then you had to wait for your brain to give you an answer.  
0:15:11 You had to wait and if someone's a little bit older they're gonna say um 20 whatever right?  
0:15:19 But now if I ask you, so in other words you had to use your senses.  
0:15:25 You had to use your mind.

0:15:27 But suppose I ask you do you exist?  
0:15:32 Do you exist?  
0:15:34 How long do you have to wait for that?  
0:15:37 Do you have to let your mind go?  
0:15:38 Hold on let me just calculate.  
0:15:39 I'm breathing, he's talking to me, I'm hearing information.  
0:15:43 How long does it take you to access that knowledge?  
0:15:48 Instantaneous.  
0:15:50 It's evident.  
0:15:52 So now in Sanskrit because it's evident, in fact we have a word for it, we call it  
0:15:57 swataha siddha which means it is self-evident.  
0:16:02 And because it's self-evident it doesn't need to be accessed or processed in the mind.  
0:16:09 Now the question is if it's self-evident then why do I need Vedanta?  
0:16:16 Right?  
0:16:17 You know if what's the issue here?  
0:16:20 The issue is that it's confused.  
0:16:23 That which is self-evident to you, your existence, your I am, the subject, the  
0:16:28 conscious subject is confused with an object.  
0:16:32 In other words I don't quite know what is it that is self-evident.  
0:16:37 What about me is my thought self-evident?  
0:16:39 Is my experience self-evident?  
0:16:42 What exactly is self-evident?  
0:16:45 Therefore Vedanta has to show you what exactly is it that's swataha siddha  
0:16:51 and that which relies or depends upon that which is self-evident.  
0:17:01 And what Vedanta says is that why is there a mix-up between the  
0:17:05 conscious subject and the object?  
0:17:07 What happened?  
0:17:08 Why is there a mix-up?  
0:17:09 Because we all know I am.  
0:17:11 It's self-evident to all of us.  
0:17:13 But why is there a mix-up?  
0:17:15 The answer is, according to Vedanta, is adhyasa.  
0:17:21 Adhyasa, I'll write the word down, means superimposition.  
0:17:26 So  
0:17:31 superimposition means something is superimposed on something else.  
0:17:36 Specifically in Sanskrit what we mean by superimposition is atasmin tad buddhi.  
0:17:49 So what is the official definition of superimposition?  
0:17:53 That cognizing that which is not.  
0:17:57 Cognizing that which is not.  
0:17:59 So you're not understanding that which is not.  
0:18:02 In other words I understand my I am as that which it is not intrinsically.  
0:18:08 What is your I am?  
0:18:09 It is free of all attributes.  
0:18:12 It is free of your body, of your mind.  
0:18:14 It is eternal.  
0:18:16 But when I look at my I am, I'm confused.  
0:18:19 Am I the object?  
0:18:20 Am I my thought?  
0:18:21 Am I my life?  
0:18:22 Am I my concerns?  
0:18:23 What exactly am I here?  
0:18:26 Therefore when Vedanta speaks of this, it wants to then show you because  
0:18:34 my I am, my identity is placed in all of the things that I am not.  
0:18:40 I therefore become the speaker, I am the walker, I am the meditator, I am the inquirer,  
0:18:48 I am the thinker, I am the one who is going through pain, I am the successful one, the  
0:18:54 unsuccessful one, all year long, all lifelong.  
0:18:59 Like this.  
0:19:02 I am a doer in other words.  
0:19:04 When it says I am a doer, it just means I am the one who is now teaching.  
0:19:08 I am teaching.  
0:19:10 And then from your standpoint, I am listening.  
0:19:14 So all of these roles are super impositions.  
0:19:17 In other words, they're placed themselves over your I am and that is how you see yourself.  
0:19:24 You genuinely see yourself as that which you are not.  
0:19:29 In truth what you are is eternal, free of your life, free of your life.

0:19:36 But owing to adhyasa, I get born like this and I start to assume this is who I am.  
0:19:43 And what happens then?  
0:19:45 All of the subsequent errors start to come.  
0:19:48 Oh look, you know, I'm born with a body.  
0:19:49 Oh, you know, they're having fun.  
0:19:51 I'm gonna go over there and have fun.  
0:19:53 Oh, great food.  
0:19:54 I'm gonna have some great food over there.  
0:19:56 In other words, now your I am, look at this, gets put in this world with a body and a mind.  
0:20:06 That's the first thing that happens for everyone.  
0:20:10 For me, for you, for everyone.  
0:20:13 The I am feeling small then goes into the world and starts to form a complex about it.  
0:20:21 Because I am small, it means I am not good enough.  
0:20:24 It means that I need to, you know, become better.  
0:20:27 It means that I need to become more.  
0:20:30 So what happens now?  
0:20:31 You've now double distanced yourself away from your reality.  
0:20:37 The first is you've gotten a body-mind, okay?  
0:20:42 You came with that.  
0:20:43 You didn't imagine that.  
0:20:45 Did you imagine your body-mind?  
0:20:47 No.  
0:20:47 You came with this.  
0:20:50 Because I came with this and I see myself as one little being in this  
0:20:55 universe, separate from everything else.  
0:20:58 I start to have a complex.  
0:21:00 Oh, I am and I'm filling the blank.  
0:21:03 I'm not good enough.  
0:21:04 I'm unworthy.  
0:21:06 I will never be good enough.  
0:21:07 So now you've got adhyasa, number one, to solve and you've got  
0:21:14 adhyasa number two, to solve.  
0:21:18 You've got two adhyasas, two superimpositions.  
0:21:20 One of them is something that I came with and the second one is  
0:21:24 something that I've created on my own.  
0:21:29 Therefore Vedanta has to first address which one?  
0:21:33 Which of these two?  
0:21:36 Which superimposition has to address first?  
0:21:40 The second one?  
0:21:41 Okay, why the second one?  
0:21:48 It comes first.  
0:21:51 We have an example of this.  
0:21:52 Suppose we have an example of snake.  
0:21:55 Suppose you see a snake into the distance and you're kind of afraid, you're  
0:22:01 apprehensive about approaching the snake.  
0:22:05 But is it really a snake considering it's a rope?  
0:22:08 Is it really a snake considering in reality it's a rope?  
0:22:12 It's not a snake.  
0:22:14 It's actually a rope.  
0:22:15 But this means as long as I see the rope as a snake, will I ever interact  
0:22:25 or look at the nature of the rope?  
0:22:29 No.  
0:22:29 Why not?  
0:22:32 Danger.  
0:22:33 Yeah, danger.  
0:22:34 If I go over there I'll get stung.  
0:22:36 If I go into the world, I'll get hurt.  
0:22:38 Someone's going to injure me.  
0:22:39 So this means that as long as I'm carrying my own biases, my own personal stuff, it's  
0:22:50 going to keep me in my own little world.  
0:22:52 As long as you're in your own little world, then by the time we talk about your body-mind,  
0:22:58 the nature of your body-mind, you're going to say, "I don't want to analyze this."  
0:23:03 This is too much for me.  
0:23:05 I've got things to deal with."  
0:23:07 So Vedanta wants to first show you we need to resolve our own stuff.

0:23:13 That's what keeps the individual living in a little personal bubble.  
0:23:17 And as long as there's a personal bubble, one will never come to a point of  
0:23:21 analyzing the world to be nothing but you.  
0:23:25 Nothing but one reality.  
0:23:31 When I go to my parents' house, I sometimes try to explain or  
0:23:36 talk about this a little bit.  
0:23:38 And the response is not exactly what I want.  
0:23:42 It's not as I expect.  
0:23:44 The response is, "Yeah, yeah, you're right, son.  
0:23:46 You  
0:23:49 need to survive in this world.  
0:23:51 Life is very tough.  
0:23:52 You need to make money."  
0:23:55 And I'm like, "I know this.  
0:23:56 I understand that.  
0:23:57 But there's something much bigger here than just making money and  
0:24:01 surviving and having a good health."  
0:24:04 And then again, my dad goes back to, "No, no.  
0:24:07 It's okay.  
0:24:08 You need to survive.  
0:24:09 You need to be healthy."  
0:24:10 It's a good example of what it means that when the mind is stuck on one little  
0:24:16 bubble, how I need to look at my stuff.  
0:24:18 Life is hard.  
0:24:19 Is life really hard?  
0:24:23 Is life really hard?  
0:24:25 When someone says life is hard, to whom does that belong?  
0:24:28 Does that belong to life or does that belong to the one who says it's hard?  
0:24:35 So as long as life is hard for me, I'm not even going to engage in the rope.  
0:24:42 I'm not even going to engage in the world.  
0:24:46 Therefore, first what needs to happen is that you need to look at your own personal stories.  
0:24:54 Stories which keep on building.  
0:24:56 Stories which say how I'm like this, I'm like that.  
0:25:00 This is all nonsense.  
0:25:02 This is all, I've heard this before.  
0:25:04 This doesn't belong to anyone but you.  
0:25:07 So one needs to be really honest to themselves and say, "How many stories am I really  
0:25:12 creating which is denying me from really being interested in what is being shown here?"  
0:25:21 One common example is what happens in some classes, and I've heard this before,  
0:25:26 is I start to speak about knowledge, the cause of the universe, who you are.  
0:25:32 And someone's going to say, "Yeah, but how do I apply this?  
0:25:37 How do I apply this in real life?  
0:25:39 In other words, how do I apply this reality in real life?"  
0:25:43 And you think about how can you ask that?  
0:25:46 I'm speaking about what is true right now.  
0:25:49 How can you apply what is true right now?  
0:25:53 In other words, the person is, where's the person?  
0:25:56 In their own personal stuff, thinking, "No, no, this is hard.  
0:25:59 I don't feel good listening to this.  
0:26:01 You don't understand my condition.  
0:26:02 I'm going through pain."  
0:26:03 In other words, they're still stuck in "I am this, I am that, I am this, I am that."  
0:26:09 Therefore, even while the teacher is speaking about your nature, the person is  
0:26:13 thinking, "Yeah, but how do I apply this in shopping, in the park, with other people?"  
0:26:19 That question belongs to values.  
0:26:23 That question belongs to your conduct.  
0:26:25 That's a different matter which is to be addressed, but when it comes to the nature  
0:26:30 of reality, that is also a different matter.  
0:26:34 So one needs to have cognitive understanding.  
0:26:37 What are we talking about?  
0:26:39 Otherwise, when we talk about the values, you say, "I don't need values.  
0:26:43 Talk about the reality."  
0:26:45 And then when someone talks about the reality, "Yeah, but how do I apply this?  
0:26:48 You know, I don't feel good right now.  
0:26:49 This is not applicable to me in real life."

0:26:53 We're talking about the person.  
0:26:55 We're talking about you, who you are right now.  
0:26:59 Where's the question of applying you?  
0:27:01 How do you apply you?  
0:27:05 Can't do it, because you're always you.  
0:27:08 So the teacher wants to show you there is a reality about you that is effortless.  
0:27:14 It doesn't need to be done.  
0:27:16 It doesn't need to be accessed.  
0:27:18 It doesn't need to be sort of, you know, you don't need to  
0:27:21 manipulate your mind and access you.  
0:27:23 You are always that which is right now true and always is true.  
0:27:30 And therefore, the teacher has to reveal that to you.  
0:27:32 Now,  
0:27:35 I want to show you a quick demonstration of superimposition.  
0:27:39 Okay, so look at this example.  
0:27:44 Suppose so far you're saying, "This is not making sense."  
0:27:48 Can you just show me a simple example of the concept of superimposition?  
0:27:54 What is it that produces an error?  
0:27:58 Okay, suppose you have a glass right now, and this glass is transparent.  
0:28:04 And this glass metaphorically can be compared to I am.  
0:28:08 That which is transparent, free of attributes.  
0:28:12 That means nothing belongs to it.  
0:28:15 But behind this glass, what do we have?  
0:28:19 Right, I hope you can see this.  
0:28:21 You have a color.  
0:28:23 Okay, now you're going to say from your standpoint, the glass is the green.  
0:28:30 And then right after is green, the glass is red.  
0:28:35 Right after red, the glass is blue.  
0:28:39 Now, the thing is, the red, green and blue, they immediately follow each other.  
0:28:45 It's never free.  
0:28:46 The glass is never free of a color.  
0:28:48 So they're constantly changing colors.  
0:28:51 Constantly.  
0:28:51 It's never like this.  
0:28:53 You first see blue and then space.  
0:28:55 And you go, "Ah, the glass is pure.  
0:28:57 I got it."  
0:28:58 One after the other, there's constantly colors changing.  
0:29:02 So now you say, "Well, how am I ever going to know the glass as that which is without color?  
0:29:10 How will I ever know I am as that which is free of my body and my mind and my  
0:29:16 thoughts and my life and my concerns?  
0:29:19 How will I know this?"  
0:29:20 Well, you use logic.  
0:29:23 So look at this.  
0:29:24 Just the fact that this glass can show one color and immediately replace it  
0:29:32 by another color, and then this color goes away and immediately gets replaced  
0:29:38 by this color, what does this show you?  
0:29:43 What does this experiment show you?  
0:29:47 The glasses.  
0:29:50 And how did you come to that conclusion?  
0:29:52 Good.  
0:29:58 Okay, does someone want to expand on that?  
0:29:59 How do you show that the glass is intrinsically pure of color?  
0:30:06 Well, otherwise it couldn't be blue and red and green at the same time.  
0:30:12 As it's changing, it shows  
0:30:16 it needs to be changed.  
0:30:17 So if I understood properly what Sean is saying is that if the glass was...  
0:30:23 if a glass took a color, if it took on a color, then that means by the time you  
0:30:30 show red you would have red and green.  
0:30:34 But the fact that the glass can get rid of one color and show  
0:30:39 another color, what does this show?  
0:30:42 That the glass is intrinsically free of all colors.  
0:30:47 So this means I don't have to free this glass from attributes.  
0:30:53 I simply use logic and I understand just the fact that this glass can constantly let go of  
0:31:00 the previous color and show the new color, let go of that color and show a new color means



0:31:05 it is never stuck with the previous attribute.  
0:31:10 So now if you look at your own experience, what is your own experience like?  
0:31:15 You have a thought and that thought for a moment lasts and that moment is gone.  
0:31:22 Taking that thought right along with it and then the next moment containing  
0:31:26 a new thought or emotion comes and that presents to yourself, to you  
0:31:32 for a moment and that goes away.  
0:31:35 Do you ever experience, for example, I show you this right now and it's  
0:31:40 gone and then you're available to see this and that's gone and you're  
0:31:43 available to see blue and that's gone.  
0:31:47 Do you ever experience, I show you like red and then you have a kind of a see two things.  
0:31:54 In other words the previous color has not stuck on to you.  
0:31:58 If it were to stick on to you then you would have that experience constantly in your life.  
0:32:04 If you were sad, I am sad, then you could not ever experience happiness.  
0:32:11 If you were happy, happy color, then you could never experience not happy.  
0:32:19 If you were successful, you could never experience a little  
0:32:24 bit of you know being shaken up.  
0:32:27 If you were sort of worried, you could never experience peacefulness.  
0:32:32 If you were peace, could you ever experience anxiety?  
0:32:38 If you were love, could you ever experience hate?  
0:32:45 If you were hate, could you ever experience love?  
0:32:50 In other words, just the fact that in the presence of I, a new experience comes,  
0:32:58 it goes away, a new experience comes, it goes away means that the I never took on  
0:33:05 the attribute of the prior experience.  
0:33:09 Is this making sense so far?  
0:33:14 Ok, so that was a general introduction to superimposition.  
0:33:22 Again, in order to get clear about what I'm saying, there is a certain  
0:33:29 aspect of personal growth and this is what the Bhagavad Gita is for.  
0:33:35 This is why we will have topics of meditation because the Kena Upanishad  
0:33:41 is speaking about topics of nature of I.  
0:33:46 But then the mind is going to say, "Yeah, but I'm not relating to this.  
0:33:49 This is just going over my head.  
0:33:51 This is too much.  
0:33:52 I'm just not connecting to this knowledge."  
0:33:57 Look at this.  
0:33:58 I am not connecting to this knowledge.  
0:34:02 This knowledge is speaking about you.  
0:34:05 In other words, I am not connecting to I.  
0:34:10 But what am I connecting to?  
0:34:13 Not I.  
0:34:14 Give me something else.  
0:34:16 Give me something else that's going to please me.  
0:34:19 This is why the Bhagavad Gita has two sections.  
0:34:24 The first is Yoga Shastra and the second is Brahma Vidya.  
0:34:30 Brahma Vidya speaks about the knowledge, who you are.  
0:34:36 Yoga Shastra says in order to connect with what is being said, in order to take interest  
0:34:43 in what is being said, in order to want to be curious in what is being said, to pay  
0:34:48 attention to what is being said, to want to know more about what is being said, to  
0:34:55 live about what is being said, you have to have a certain maturity of the mind.  
0:35:01 There is no way around it.  
0:35:03 And that maturity of the mind is what's able to look at its own stuff.  
0:35:08 It's stuff that is uncomfortable and yet the very stuff that is uncomfortable is  
0:35:14 making oneself resist one's true self.  
0:35:20 Because one's true self is that which is totally pure, that which is  
0:35:24 completely free of all attributes.  
0:35:29 So, the mind being so full of stuff, it's so used to working with stuff that  
0:35:36 is not pure, stuff that is sort of a little bit mixed up with other desires,  
0:35:43 with likes and dislikes, what I like, what I don't like, it's so used to this.  
0:35:49 So, the moment you presented something that is just absolutely free and  
0:35:56 permanent and eternal, it's like I'm not comfortable with this.  
0:36:01 I want to go back to my old little bubble.  
0:36:05 And this bubble again, is what we call the snake.  
0:36:08 The snake is my own personal supreme position.  
0:36:11 I don't like this, I don't like the teacher, I don't like the class, I  
0:36:15 don't like this, I don't like Vedanta.  
0:36:17 It's just endless, the list is endless.

0:36:20 And a teacher hears all of the examples and all of the words and all of the  
0:36:24 stuff that goes in people's heads.  
0:36:26 So there's very little that I haven't heard but it's amazing how much the mind will  
0:36:35 create and what kind of stories it will create not to sit down and pay attention.  
0:36:42 It will say things like, "No, this is too intellectual.  
0:36:47 This is too intellectual."  
0:36:52 Okay, what do you want then?  
0:36:54 What should I say?  
0:36:55 Should I speak to your heart?  
0:36:56 And what is your heart then?  
0:36:59 Define heart.  
0:37:01 You're not speaking to the heart, you're speaking to the head.  
0:37:03 There is some truth to this but at the same time the person who says that has to define  
0:37:08 what exactly do you mean by head and heart.  
0:37:11 It is true, heart we metaphorically use the word for I'm living it.  
0:37:16 Head is I've understood it but I'm not connecting to it.  
0:37:19 It's a little bit too intellectual.  
0:37:23 To drop it into the heart, this is a common Western language, it's non-existent in  
0:37:28 India by the way, it's a Western language.  
0:37:30 And I still find it a little bit tricky, it's like what do you mean connected to  
0:37:33 the heart, bring it down to the heart.  
0:37:35 So, I had to look this up and see what people mean and apparently no one really knows.  
0:37:40 It's just everyone's got this idea of heart and yet it's undefined.  
0:37:45 So, what I kind of understood about the heart is I need to live it and  
0:37:50 it needs to emanate through my being.  
0:37:53 But emanating through your being is nothing but understanding what is being talked about.  
0:37:58 So, it's just a different language that a person is using.  
0:38:01 In Vedanta we say understanding the reality.  
0:38:05 In the West sometimes a person will say it needs to drop down into the heart.  
0:38:09 Okay fine we'll let it drop down into the heart.  
0:38:12 What else could this mean this dropping down into the heart?  
0:38:15 Does anyone know?  
0:38:30 Okay this is a possibility.  
0:38:31 So  
0:38:34 bhakti, devotion, excellent.  
0:38:36 So again, yes there has to be an emotional connection.  
0:38:40 If it's just all right a little bit of too much in the head then you're like  
0:38:45 look this just relax you know you need to sort of start to devote to this yes  
0:38:50 to invoke a devotional attitude rather than just sort of go into these formulas.  
0:38:56 So, in that sense we say drop it down into the heart become devotional in nature.  
0:39:01 And it's again it's not a process that happens overnight it is something  
0:39:04 that the person thinks about and has to you know bring into their life.  
0:39:09 And we will talk about specifically how do you drop it down into the heart.  
0:39:15 Okay I will use language of the tradition I'm not going to use Western  
0:39:19 words, I call it bhakti or devotion.  
0:39:23 Specifically, we have the term karma yoga.  
0:39:26 Okay and this will be discussed briefly.  
0:39:29 Okay and lastly what I want to say is that we're introducing  
0:39:36 the Kena Upanishad by the way.  
0:39:39 Is that different texts in Vedanta will start from different points and all of  
0:39:48 them are talking about only three things.  
0:39:51 So, there's so many Upanishads right and there's the Gita and there's a Tattva Boda.  
0:39:56 And you say you know they all start from different standpoints like Kena Upanishad  
0:40:01 starts from the cause of the universe.  
0:40:04 And then you have Aitareya Upanishad it starts from I am right the nature of I am.  
0:40:09 And then we have Bhagavad Gita it starts with Arjuna having an emotional breakdown and he  
0:40:16 is resorting for Krishna's help to get him out of his existential angst and he needs to  
0:40:24 understand what is to be done situationally.  
0:40:27 What do I do right now, in this challenging situation in my life?  
0:40:31 And a second question that Arjuna asks Krishna is what is the purpose than just being a king  
0:40:40 and kind of solving situational problems.  
0:40:42 What is the highest purpose of living?  
0:40:45 And thereby Gita starts in a different approach.  
0:40:48 Tattva Boda starts with who remembers Tattva Boda was the very  
0:40:53 first thing we start in Tattva

0:40:59 Boda.

0:41:02 Sadhana, Sadhana Chatusthaya.

0:41:03 Okay the fourfold qualifications and they are dispassion, discrimination

0:41:09 okay if you remember this.

0:41:11 So and therefore, all of them talk about three things essentially and they all come together.

0:41:19 Talk about the nature of I.

0:41:21 Who am I?

0:41:22 What am I?

0:41:23 What is my real true essence?

0:41:26 Who am I really?

0:41:28 What is the nature of the cause of the universe?

0:41:32 And what is my relationship to the cause of the universe?

0:41:37 So essentially all of them all Upanishads talk about these three questions.

0:41:43 And lastly, I want to remind us it's very tempting to say I got it.

0:41:50 I understood.

0:41:52 I'm you know this kind of language.

0:41:55 I got it.

0:41:55 I understood.

0:41:58 It can become right a little bit of a kind of an overconfidence thing like I got it.

0:42:03 I know there are people here you know who are well educated who have gone through a lot

0:42:09 of listening but still understand one thing.

0:42:14 End of the day there is so much more to learn.

0:42:18 This is a fact.

0:42:19 There are so many situations where I thought you know I can communicate I

0:42:24 can hold my conversations and then I made a mistake and then I realized oh

0:42:29 I have so much more to learn how to actually express my what I'm feeling.

0:42:36 I don't know how to express what I'm feeling in a way that doesn't you know make

0:42:40 the other person a little bit disturbed.

0:42:42 How do I express it in a non-disturbing way?

0:42:46 And then I go online and I look at these non-violent communication by Marshall.

0:42:51 Do you know this?

0:42:52 Non-violent.

0:42:52 It's beautiful and the four methods of communicating and then I try that and

0:42:57 I'm going oh you know it doesn't work.

0:42:59 I cannot quite get in touch.

0:43:01 What is it that I'm feeling?

0:43:02 What is it that I'm needing right now?

0:43:03 Do I even know this?

0:43:05 And I have to go back and then again look into what are my needs?

0:43:08 How do I express what my needs are?

0:43:10 So it's a constant feedback.

0:43:12 The world gives you feedback.

0:43:14 Let you know you don't know everything.

0:43:17 Now you got a choice.

0:43:18 You can just kind of put that aside and say it's fine you know

0:43:22 it's all an illusion anyway.

0:43:24 This is one way of how commonly in the pseudo spiritual world you will hear about.

0:43:30 It's just dismissive.

0:43:31 It's not important.

0:43:33 Vedanta never says this.

0:43:35 Advaita Vedanta.

0:43:36 It says you need to have a relatively successful life, a relatively

0:43:41 successful career because if I've got problems in my career or something's

0:43:46 not going well at work then that gets carried over into everything else.

0:43:51 This is how we are.

0:43:53 The mind tends to distribute what it's feeling about one thing into all other things

0:43:58 and therefore it is in it for you to have a relatively smooth career, relatively smooth

0:44:06 relationship with those people that you're with because it really does pass over and

0:44:11 as it passes over it's almost like taking some processing power away from the brain

0:44:17 and therefore it's not paying attention.

0:44:19 There was one case where two students were in a class and her daughter was going through

0:44:28 a divorce and I thought they were paying attention right because they were looking

0:44:35 at me but then when they came up to me they said you know I couldn't focus because I

0:44:40 was just so anxious about what my daughter is going through and I was surprised.

0:44:46 I was like wow you know they were looking at me and I thought they were

0:44:49 paying attention but they couldn't because of a situational challenge.  
0:44:56 So, you can see and they're not doing this intentionally you're not trying  
0:45:01 to kind of ignore intentionally there is something in the mind that is  
0:45:07 unavoidable and it's making it hard to be present and listen to the knowledge.  
0:45:14 So, Vedanta again mentions or at least Yoga Shastra of the Bhagavad Gita you have  
0:45:19 to have a relatively prosperous life to be able to have a smooth study session,  
0:45:26 to have a smooth contemplation session.  
0:45:31 And therefore, I want to now move on to our first verse of Kena Upanishad  
0:45:40 and it's going to be the prayer.  
0:45:45 Okay so let's go through the prayer.  
0:45:48 Om Apyayantu Mamangani Vakpranascaksuh  
0:46:12 So let's do it together from the beginning.  
0:46:14 Om Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Again,  
0:46:19 Shrotram Atho Balamindriyani Ca Sarvani  
0:46:52 Whole line together.  
0:46:53 Om Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani  
0:47:02 Sarvam Brahmaupanisadam Mahambrahma  
0:47:32 Nirakuryam Second line together.  
0:47:35 Sarvam Brahmaupanisadam Mahambrahma  
0:47:45 Nirakuryam Ma Ma Brahma  
0:47:57 Nirakarot Again.  
0:47:58 Ma Ma Brahma Nirakarot From  
0:48:04 the beginning.  
0:48:05 Om Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani Sarvam  
0:48:09 Brahmaupanisadam Mahambrahma Nirakuryam Ma  
0:48:28 Ma Brahma Nirakarot Anirakaranam  
0:48:50 Astvanirakaranam Again.  
0:48:51 Astvanirakaranam and  
0:49:09 the whole line.  
0:49:11 Anirakaranam  
0:49:17 Astvanirakaranam Me  
0:49:24 Astu Third line.  
0:49:24 Anirakaranam  
0:49:36 Astvanirakaranam Me Astu Tadatmani  
0:49:47 Nirate Ya Upanisatsu  
0:49:51 Together.  
0:49:52 Tadatmani  
0:49:55 Nirate Ya Upanisatsu Dharmaste Mayi Santu Te Mayi  
0:50:10 Santu Again.  
0:50:11 Dharmaste Mayi Santu Te Mayi  
0:50:28 Santu Line one together.  
0:50:29 Om Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani  
0:50:34 Sarvam Brahmaupanisadam Mahambrahma Nirakuryam Ma Ma Brahma Nirakarot Anirakaranam  
0:50:36 Astvanirakaranam Me Astu Tadatmani  
0:50:59 Nirate Ya Upanisatsu  
0:51:06 Dharmaste Mayi Santu Te Mayi Santu So Apyayantu Mamangani  
0:51:43 Vakpranascaksuh Probably heard Vak = speech, prana, physiological functions.  
0:51:48 Caksuh, your physical eyes, Shrotham and ears.  
0:51:52 Atho  
0:51:55 Balamindriyani Ca Sarvani This verse or this prayer is the  
0:51:59 opening prayer of Kena Upanishad.  
0:52:02 So we are officially starting Kena Upanishad from this verse and onwards.  
0:52:08 So it's saying that, "May my limbs be used wisely."  
0:52:15 Now, why would you want to use your limbs wisely, such as your  
0:52:18 eye and your ears and your mouth?  
0:52:21 Why would you want to use them wisely when it comes to learning  
0:52:26 and ascertaining and understanding?  
0:52:29 Got it.  
0:52:30 So what she's saying is that you're offered the world and your eyes  
0:52:36 will see the world that is offered.  
0:52:39 What I do with what is offered is up to me.  
0:52:43 No one is forcing me what and where my eyes get exposed to.  
0:52:48 You have total ownership where you want to direct your eyes.  
0:52:52 I can direct my eyes to soap operas, which is okay if you like to watch that.  
0:52:57 You can also direct your eyes to, you know, things like, you know, like a beautiful Shiva

0:53:04 or something that instills devotion in you.  
0:53:07 It is entirely up to you.  
0:53:09 So this means the student asks themselves, "What do I want to expose my eyes to?"  
0:53:16 At least what is important to me?  
0:53:19 To that, I expose my eyes to."  
0:53:22 Why?  
0:53:23 Because whatever enters your eyes enters your mind.  
0:53:27 Whatever enters your mind, you have to then bear.  
0:53:30 It stays in your mind and it produces a certain narrative, a  
0:53:34 certain emotion, a certain image.  
0:53:37 And your question to ask oneself is, "Do I want to be with this  
0:53:42 emotion that this image has produced?"  
0:53:45 Do I want to be thinking these thoughts which this image has produced?"  
0:53:51 If not, then you have the power to change what you look at.  
0:53:56 But it's not only changing what you look at, it's also using your mind  
0:54:01 to understand it in a way differently than how you usually look at things.  
0:54:06 So it's not like now, you know, don't look at, you know, things because  
0:54:09 they're going to distract you.  
0:54:10 There's nothing wrong with things.  
0:54:11 All that is here is Ishvara.  
0:54:13 What is there to not look at?  
0:54:15 There's nothing wrong with anything.  
0:54:17 It is what do I do with what I see?  
0:54:21 Same thing with Shrotram.  
0:54:25 Ears.  
0:54:26 What I expose my ears to is up to you.  
0:54:29 No one is forcing you to listen to one thing or the other.  
0:54:33 So, you have to ask yourself, "What kind of material instills inspiration in me?"  
0:54:39 What kind of material kind of, you know, brings out the best in me?"  
0:54:44 That is in your control.  
0:54:47 And then we have Prana.  
0:54:49 Prana means life force.  
0:54:51 In other words, if you have a little bit of, suppose, high blood pressure or low blood  
0:54:57 pressure or digestion issues or headaches, could you genuinely, right, kind of do your  
0:55:04 things in that kind of a state of body?  
0:55:07 Right?  
0:55:07 It's very hard.  
0:55:08 So your body has to be relatively healthy in order to look at this  
0:55:13 knowledge and think about it.  
0:55:15 If I'm looking at it with a high blood pressure or a headache or aches and  
0:55:20 pains in my body, then it's going to override your thoughtfulness.  
0:55:25 It's going to override that need to connect with the knowledge.  
0:55:28 Okay?  
0:55:30 Now, suppose someone throws an objection and they say, "Again, what does a healthy  
0:55:36 mind, what is a healthy eye, healthy ear, healthy Prana, what does this have  
0:55:42 anything to do with Atma, with I am?"  
0:55:46 When I am is totally free of Prana and ears and eyes, it's totally free of all of that.  
0:55:52 What does this have anything to do with Atma?  
0:55:54 What's your answer to this?  
0:55:56 - It's an instrument.  
0:55:58 - It's an instrument.  
0:55:59 Okay.  
0:56:00 Would you like to expand on that?  
0:56:01 What do you do with an instrument?  
0:56:04 - We are like the vessel of all these experiences that we can have.  
0:56:08 If we don't have eyes, we couldn't see the beautiful things.  
0:56:10 Or if we can't hear,  
0:56:14 we can't hear the beautiful chickens out there.  
0:56:17 - Yeah.  
0:56:17 So if your instrument, in other words, is feeling not kind of up to standards,  
0:56:23 it's a little bit achy and it's falling apart, then it's very hard to concentrate.  
0:56:29 Is this your experience?  
0:56:30 It's very hard to concentrate, even though you have your best intentions to capture.  
0:56:35 The body's just saying, "Attend to me, attend to me, attend to me."  
0:56:39 So therefore, the body has to be in a relatively healthy state.

0:56:44 There's no question of denying one's health, because all you have, as Andrea  
0:56:48 says, is your body, end of the day.  
0:56:51 And that body, through that instrument, you understand who you are.  
0:56:55 So you're giving, look at this, you're given a limited instrument  
0:56:59 to understand your limitless nature.  
0:57:05 So if I say, "I don't need this limited instrument, it's not my limitless nature,"  
0:57:10 then I can't understand my limitless nature, because I need the healthy limited instrument.  
0:57:15 It's kind of ironic.  
0:57:16 I need a limited instrument only to understand I'm much bigger than my limited instrument.  
0:57:23 So in this way, sharp, discerning, healthy instrument is crucial.  
0:57:30 So whenever we chant this, what we're really saying is, "Let me remember to take care of  
0:57:36 my body, of my health, of my eyes, of my ears.  
0:57:41 Let me be empathetic.  
0:57:44 Let me have empathy for this instrument, which is sitting down and trying genuinely  
0:57:49 to understand, which has traveled for - how many kilometers have you traveled?  
0:57:55 I don't know.  
0:57:56 Who's traveled over 10,000 kilometers here?  
0:58:02 Okay, you got it easy, right?  
0:58:04 But anyway, right?  
0:58:05 So I mean, but still, I guess, you know, it's kind of a challenging thing, right?  
0:58:10 You're going, you could say, "I'm not going to go.  
0:58:12 I'm just going to look at the recordings," right?  
0:58:14 You could say that.  
0:58:15 You could say, "I'm not going to go," and then you can create whatever reasons you want.  
0:58:19 So just to show up here, it says something, right?  
0:58:23 I get it.  
0:58:23 If you're going to go for whatever reason, it's fine.  
0:58:26 It's not in my control.  
0:58:28 But just to be here makes a big statement.  
0:58:31 You had to have a relatively healthy instrument in fact, we  
0:58:34 had two cancellations, right?  
0:58:36 Because their instruments were not capable of staying.  
0:58:41 So this is a thing.  
0:58:42 So this means you're going, you have a genuine interest, and then your instrument just throws  
0:58:47 you something, and you say, "Oh, I can't go."  
0:58:53 Therefore, it's a reminder, having something in one's life that  
0:58:57 maintains a relatively good health.  
0:59:00 We have Pilates, for example, having a strong core.  
0:59:04 Having Tai Chi Quan.  
0:59:06 If you want to learn some, I can show you.  
0:59:08 Who wants to learn some movements?  
0:59:11 Okay, so we need to find a free slot of time, and I can show you some movements,  
0:59:16 of some energy movements, okay?  
0:59:19 And I tell you, it makes a huge difference, unbelievable difference.  
0:59:23 There was a time in my life, which I thought exercise is useless.  
0:59:26 You know, you just basically walk, that's enough.  
0:59:29 And I just couldn't stay awake.  
0:59:31 Not even coffee could work.  
0:59:32 Nothing worked.  
0:59:33 And then I just looked at some exercises of Pilates.  
0:59:36 You know, the whole idea is having a strong core.  
0:59:39 And I started to do that every day.  
0:59:40 Too much energy now.  
0:59:43 Now it's a problem in a good way.  
0:59:45 And all I did was just add one little aspect to my life.  
0:59:49 No matter if I don't feel like it, I still do it.  
0:59:52 Because there is a huge, immense benefit of having energy throughout the day.  
0:59:56 It helps you a lot.  
0:59:57 It makes you more cheerful, more capable, more kind of discerning,  
1:00:01 more willing to participate.  
1:00:03 And so it's a huge thing, actually.  
1:00:06 It's a huge thing.  
1:00:07 Even though it's just the body.  
1:00:09 But it's so much more than that.  
1:00:11 Okay, so now...

1:00:13 Okay,  
1:00:16 so a third session, we will talk about the details of...  
1:00:21 And your mind, okay?  
1:00:23 We will delve into what is the mind.  
1:00:26 So when we say the mind, what specifically is the mind consisting of?  
1:00:30 What is it made of?  
1:00:32 So we'll go more into detail about your thought processes, your emotions.  
1:00:41 And also we will go through the whole, the rest of the verse.  
1:00:45 So "Sarvam Brahmaupanisadam" and what does the whole verse mean, okay?  
1:00:50 Om Purnamadah Purnamidam Purnat Purnamudachyate Purnasya Purnamadaya  
1:00:58 Purnamevavashishyate Om Shanti Shanti Shantihi